'frivolous practice of gallantry or vanity of 'protectorſhip, but from an invariable law 'of nature, which, furniſhing woman with 'a greater facility to excite deſires than ſhe 'has given man to ſatisfy them, makes the 'latter dependent on the good pleaſure of the 'former, and compels him to endeavour to 'pleaſe in his turn, *in order to obtain her 'conſent that he ſhould be ſtrongeſt* *. On 'theſe occaſions, the moſt delightful cir-'cumſtance a man finds in his victory is, to 'doubt whether it was the woman's weak-'neſs that yielded to his ſuperior ſtrength, 'or whether her inclinations ſpoke in his 'favour: the females are alſo generally art-'ful enough to leave this matter in doubt. 'The underſtanding of women anſwers in 'this reſpect perfectly to their conſtitution: 'ſo far from being aſhamed of their weakneſs, 'they glory in it; their tender muſcles make 'no reſiſtance; they affect to be incapable of 'lifting the ſmalleſt burthens, and would 'bluſh to be thought robuſt and ſtrong. To 'what purpoſe is all this? Not merely for 'the ſake of appearing delicate, but through 'an artful precaution: it is thus they pro-

* What nonſenſe!

'vide

'vide an excuſe beforehand, and a right to 'be feeble when they think it expedient *.'

I have quoted this paſſage, leſt my readers ſhould ſuſpect that I warped the author's reaſoning to ſupport my own arguments. I have already aſſerted that in educating women theſe fundamental principles lead to a ſyſtem of cunning and laſciviouſneſs.

Suppoſing woman to have been formed only to pleaſe, and be ſubject to man, the concluſion is juſt, ſhe ought to ſacrifice every other conſideration to render herſelf agreeable to him: and let this brutal deſire of ſelf-preſervation be the grand ſpring of all her actions, when it is proved to be the iron bed of fate, to fit which her character ſhould be ſtretched or contracted, regardleſs of all moral or phyſical diſtinctions. But, if, as I think, may be demonſtrated, the purpoſes, of even this life, viewing the whole, are ſubverted by practical rules built upon this ignoble baſe, I may be allowed to doubt whether woman was created for man: and, though the cry of irreligion, or even atheiſm, be raiſed againſt me, I will ſimply declare, that were an angel from heaven to tell me

* Rouſſeau's Emilius, Vol. III. p. 168.

that